TRUTH

Lifting up its Head above

SLANDER:

IN

An ANSWER to *THOMAS JACKSON*, late Prieſt of *Stoke* in *Suſſex*, his Lying Paper which he left in the North of *England*.

By FRANCIS HOWGILL.

Whereunto is added ſomething by way of Letter, from another hand, to the ſaid *T. F.* ſhewing the Reaſons why it is judged meet to publiſh the ſame at this time.

Namely, becauſe *He the ſaid Jackſon continueth ſtill his old courſe of Slandering, and private Back-biting the Innocent, by his deviſed Fables, notwithſtanding he hath been* privately admoniſhed, *and ſince more* publickly reproved *in Print, by E. B. wherein his Scandalous Imputations of Popiſh Tenents, falſely caſt by him upon others, are deſervedly laid upon himſelf.*

Likewiſe, a *Brief Rehearſal* of ſome Remarkable Paſſages, out of *E. B.* his Book, Called *Satan's Deſign Defeated*; In Anſwer to another Manuſcript of the ſaid Prieſt *Jackſon's*, by way of Propheſie, to that remaining part of the Old Parliament then ſitting; threatning their deſtruction, if they took part with ſuch malicious Prieſts againſt the Innocent; which ſince in a great meaſure the Lord hath fulfilled upon them and him.

Which may ſerve for a *Warning* to this *Preſent Generation*: By a Friend to *Truth*, and an utter Enemy to *Perſecution*, *F. S.*

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SLANDER:

IN

An ANSWER *to* THOMAS JACKSON, *late Prieſt of* Stoke *in* Suſſex, *his lying Paper which he left in the North of* England, *&c.*

THOMAS JACKSON, thy Paper which thou lefteſt in the North of *England*, with thy brother Parſon, I have received; wherein I find many deviſed Fables, which thou haſt invented in thy corrupt heart, which thou wouldeſt faſten upon me as my Doctrine and Principles: And coming to *London*, I alſo find moſt part of the ſame things ſpread abroad by thee, and ſent to ſome of the late *Parliament*; which thou calleſt, *The Tenetns of the Quakers in the North*; which thou ſayeſt, thou haſt *Recited*, and alſo they *Maintained*: Thou haſt recited for the moſt part, the deceit of thy own frothy brain; and thou muſt not think when thou bringeſt forth thy own Imaginations, who watcheſt for iniquity, that the *Quakers* will *maintain* thoſe things; but if thou *aſſert* things of thy ſelf, and from thy dark underſtanding, which thou haſt raked up out of the dungeon of confuſion, which thou ſayeſt thou haſt waded in, as in thy Letter to thy Honourable Sir, to whom thou writeſt in feignedneſs and flattery theſe things, that thou haſt charged us with; thou muſt ſtand to thy ſelf; for that which

the *Quakers* do *aſſert*, they will *ſtand to* and *vindicate*, againſt thee and all Oppoſers. Thou ſayeſt, *Thou haſt more ſoul-refreſhing work than to anſwer my Letter, which I ſent unto thee, with the Queries.* Forging up of Lyes, and inventing of Miſchief, is no ſoul-refreſhing work, but is the work which is brought by him, who is the Father of Lyes, whoſe work thou haſt been working, which ſhall be made evident to thee, when the Lord ſhall ariſe to plead with thee, for all thy ungodly deeds and hard ſpeeches againſt the Truth; thou ſayeſt, *Thou waſt willing to write a few words, that it might appear, whether thou or I were the Lyar*; becauſe I ſaid unto thee, in thy own words, what thou declaredſt before near twenty people, after I had ſpoken two or near hand three hours; when I know Truth had power over thee, that thou couldeſt not open thy mouth againſt what was ſpoken that day by me; but after the Meeting, in thy brothers houſe, thou ſaidſt, *That no godly Miniſter in England would deny what I had ſpoken then in the Meeting to be Truth*: Which words I returned unto thee, when I heard that thou backbited when I was gone, and ſaid, *I held Popiſh Tenents*, and thou challengedſt me to *produce one witneſs that did confeſs unto the words before mentioned*, as, [*that no godly Miniſter would deny what was ſpoken by me to be Truth*:] Now that thou mayeſt be convinced that thou art the Lyar, and not I; I give thee four Witneſſes, whoſe hands are ſubſcribed for my Teſtimony againſt thee, to the aforeſaid words; that is to ſay, *William Pearſon*, *James Adamſon*, *John Cay*, *Jane Pearſon*, with ſeveral others: And ſo thou muſt either plead thy forgetfulneſs, or elſe thou ſheweſt thy ſelf, in thine own words, to have *an Impudent face*, that dareſt deny that which thou ſpakeſt before many Witneſſes; ſo there is no way now to acquit thy ſelf, but to confeſſe and repent of the envy which is in thy heart.

Further, thou ſaiſt, *That I denyed Imputed Righteouſneſs*, which thou ſayeſt, *is a Popiſh Doctrine*; thou muſt reckon that to them, and not to me; for I told thee then, and now again, *Whatſoever was Imputed or reckoned to them that did believe, I owned*; *but for thee and the reſt of you Pariſh-Teachers, Imputing or reckoning that unto your flock who are unconverted, which God reckoneth not nor imputes to them, is deluſion and deceit.*

And

And further thou ſayeſt, *that I made the Gifts in the Heathens of the ſame quality with the Graces in Believers.* Theſe are thy own words, and not mine: But that the Light in Unbelievers, and the Light in Believers, is of the ſame quality or nature; which is evident by its Operations, and by the Teſtimony of Scriptures; this I ſhall ſtand unto. Chriſt ſaith, *I am come a Light into the World.* And the World in the Spirit's account is not taken for *Believers*, though many of you Pariſh-Teachers have ſaid ſo; but the World are ſuch as are unredeemed and unſanctified, and yet Chriſt is that *true Light* which is come into the world; and that he is the Light of Believers thou wilt not deny. Now this is one and the ſelf-ſame Chriſt, one and the ſelf-ſame Light; his Nature one, and his Quality one, which is pure, holy and divine: yet the manifeſtation of this Light is more clear in them that believe, than in them that believe not; yet this altereth not the quality of the Light: for Unbelievers have alſo ſome manifeſtation, and that is it which convinceth of ſin, and ſheweth them things reprovable; for whatſoever things are reprovable, as it is written, is manifeſt by the Light; but that the Heathen are reproved, and Unbelievers are reproved, when they ſin againſt that which is manifeſt in them, as is clear, *Rom.* 2. and that which reproveth for impurity is of a pure quality, as that which juſtifieth Purity and Righteouſneſs. But I ſee, *though a prize be put into the hand of a fool, he regardeth it not*; and though I then did declare, and now do, the *Wiſdom of God*, yet thou being in the night perceiveſt it not.

And thou ſayeſt, that I hold *falling away from Grace*, which is a Popiſh Tenent: Then in this the *Papiſts* are nearer the Truth than thou; and although a *Papiſt* hold it, I muſt not deny it, becauſe it is true. The Apoſtle *Jude* ſpeaks of ſome, *who turned the grace of God into wantonneſs*; or, more truly rendred, *from the grace of God into wantonneſs*, and then walk after their own ungodly luſts, being gone from the grace of God which had appeared unto them, which afterwards they turned their backs upon, and fell from. *And the Grace of God, which brings Salvation, hath appeared unto all men*, yet all men are not taught by it; my reaſon is not, becauſe they want a Teacher; neither, becauſe Grace is not given to lead them, and to uphold them in Righteouſneſs:

ouſneſs: but becauſe *they love it not*, or *ſtand not in his Counſel*; and ſo, falling from his Counſel, fall into ungodlineſs. And furthermore, the Apoſtle ſaith, as concerning *Faith* and a *good Conſcience, they had put away and made ſhipwrack of it*: They could not put Faith away which had none, neither make ſhipwrack of a Ship, that never had one. And furthermore, Chriſt ſaid unto his Diſciples, *Except a branch abide in the Vine, it cannot bring forth fruit; no more can you except you abide in me.* So that it is evident, that there is a poſſibility for a branch to be cut off from the Vine, and to wither; and alſo that there may be a coming unto Chriſt, and a bringing forth fruit unto God, and yet loſing the Power of God, the ſight and life thereof, by which they have ability to do the Will of God, may wither and die, and ſo become unprofitable.

Thou bidſt me reade the *Jeſuites Writings* if I had ſo much underſtanding. Thou art more converſant with the *Jeſuites Writings* than I deſire to be: it may be thou haſt waded ſeven years in the old *Popiſh Colledges*, in which there are great ſtore of ſuch, and what thou haſt done ſince, the Light in thy Conſcience will let thee ſee: Yet I ſee before the *Jeſuites* or their *Writings*, and need not to ſearch there in ſuch blackneſs and darkneſs. And then thou ſayeſt, *Tell me who thou art like?* I ſay, I deny them all in the root and in the ground: but as for thee and the reſt of the *Pariſh-hirelings*, you are a ſtem ſprung from the ſame root, manifeſt clearly to thouſands in *England*, by very many of your practices, which have been made evident in publick, and ſo in that I ſhall forbear.

Thou ſayeſt in thy rage, *I am given over to a mind without Judgment*; becauſe I ſaid unto thee, *thou kneweſt not what the Soul was*, becauſe thou ſaid and affirmed it was *a created thing*, which thing I bid thee prove; which thing thou did not then, neither yet haſt; and yet moſt impudently haſt ſet it down as a tenent of mine that I ſhould affirm, when only I deſired thy proof: but let the Serpent be blind for me, I ſhall not feed that which is for deſtruction; for thou art not one of thoſe which watch for the Soul, to ſee it brought out of the grave, or out of death, but *for thy gain from thy quarter*, and for *Iniquity*. Thou ſayeſt, *Do not Souls go to Hell?* and, *can the Eternal Birth go thither?*

thither? I'le ask thee a Queſtion, What was it that delivered *David* from the nethermoſt Hell, that brought his ſoul out of the Pit, and delivered his darling from the devouring Lion? And what is it that tormenteth the wicked in Hell? Is it not written, *If I go up into Heaven, thou art there: or, if down into Hell, thou art there. Whither ſhall I go from thy Preſence? or, whither ſhall I flee from thy Spirit?* Art thou fit to be a Leader of a Flock who art ignorant of what Salvation is preached to; or what it is that wants Redemption? I ſay, thou preacheſt up the *report* of Chriſt, without the *knowledge* of him; and thou ſayeſt, *Bleſſed are thoſe that believe thy report, unto whom the Arm of the Lord is revealed.* Many have heard thy Report, and ſuch Reporters as thou, and yet *know not Bleſſedneſs*, neither is the *Arm of the Lord* revealed to them, or in them. Thou preacheſt him in *words*, but in *works denieſt him.* Thou ſayeſt, *What gracious ſouls can but bleed, to hear how the Offices of Chriſt are rejected and denied amongſt us, yea, his Blood and Sufferings, as to be onely report or ſignal thing: Signal thing* is thy own words; and it is evident who deny the Office of Chriſt, and who deny his Sufferings: for we ſay, He *ſuffered once to take away ſin:* but you ſay, that the deareſt Saint of God cannot be cleanſed from ſin while upon Earth. We ſay, *that the Blood of Chriſt cleanſeth from all ſin*; and *there is no remiſſion without blood:* and you ſay, that none is to expect clenſing from all ſin in this life. We ſay, *Chriſt is anointed of God to be a Leader to his People, whoſe lips only are to preſerve knowledge, and the Law is to be received at his mouth*, who ſaith, *Learn of me*; and we ſay, *the Teſtimony of Jeſus is the Spirit of Prophecy*; and *that Chriſt is to rule as King*; *and where ſin rules, he ruleth not*; *where ſin is acted and brought forth, Chriſt is not King over them:* But you ſay, the acts of ſin, or the reliques or remainders thereof muſt never be ſubdued, while upon Earth, or done away wholly. We ſay, according to Chriſt's own words, *Believe in the Light*, and this is an Ordinance of Chriſt: but this you call *deluſion*, and would make it void. So thou mayeſt take a view of your Doctrines, and let thy heart bleed when thou comeſt to conſider, how thou rejecteſt the Office, Ordinances, Blood and Sufferings of Chriſt; and, in a word, denieſt the very End of his Coming, which is, *to ſave his People from their ſins.* But thou

ſayeſt,

ſayeſt, the Children of the Promiſe can by Faith glory in him, and reſt in him for Eternal Life. There is none knows Eternal Life, but who have the *living Faith* through which it is revealed; *And the Life is the Light of men*: but you deny the *Light*, and ſo deny the Foundation of Faith, and the Author of it, and live in a life which is carnal, and take up a reſt in theſe things which are invented in the Apoſtacy by corrupt-minded men; which things are polluted, which all them that come to know Eternal Life muſt riſe out of; for this is not their Reſt, but their Reſt ſtandeth in him, who ſubdueth and putteth under that which hath reſiſted him in all that believe, and then they come to know their Reſt. Thou ſayeſt further, What, is it a cankered way to preach Repentance and Faith, and to mortifie the deeds of the body, and to have their converſation in Heaven? I ſay, Nay; But to make people believe that they have repented, and have Faith, and that they are cleanſed, and that they are mortified, and that they have their converſation in Heaven, when they are alive to Deceit and to Unrighteouſneſs, and to the Luſts of the fleſh, and converſe with the worldly luſts, which make war againſt the ſoul: I call this *Cankered Doctrine*, and it eats as a Canker where it is received in. What art thou out of thy wits? or, haſt thou loſt thy underſtanding? Doeſt thou look that any have their converſation in Heaven, whilſt they are here? is it not written, *No unclean thing enters into the Kingdom of God?* And ſtands not this as an Article of your Faith, *That none is to expect cleanſing from all ſin here?* What, art thou putting people upon impoſſibilities, as to converſe with God, or have their converſation in Heaven? What blindneſs and ignorance is here!

And further, thou ſayeſt, *There are many Miniſters in* England, *whom I call* Babylons Merchants, *which cauſe both Hell and* Rome *to ſhake, and to rage.* Alas, what have you done? The Covenant of Death is not yet broken, the Agreement with Hell is not yet diſanulled; for many are at union with it in their rage and envy, and would kill and deſtroy for their worldly maintenance, and to ſet up and eſtabliſh thoſe Reliques of Popery, and of *Rome*, which yet are unpurged out, out of the Nation; as the *Popes wages*, *Tythes*, *Maſſe-houſes*, *ſprinkling of Infants*,

fants, and many more things which I might enumerate, which the Devil keeps himself alive in, and *Rome* hath an interest in; and you rage and revile, and draw out your carnal weapons to destroy unmercifully them that bear witness against those things; witness of late the Conspiracy of thy Brethren in *Cheshire*, *Lancashire*, and divers other places, who laboured to set all on a fire, and to kill and destroy them, who bore witness against *Death*, *Hell* and *Rome*; and so your Preaching is to stir up Sedition amongst people, for your own Interest, and for the Interest of *Hell* and *Rome*, which is yet unpurged out of the Nation. And what tellest thou of the *suffering Martyrs in Queen Maries dayes*, to whom you are not to be compared; many of them bore witness against many of those things, which you are holding up, and pleading for, as *Tythes*, *Hire*, and *killing for Religion*, and throwing into Holes and Dungeons them that cannot comply with you, to the upholding of these and the like deceits, which God will overthrow and confound. And thou sayest, *When I will make it appear either by word or Writing, that I have learned which be the first Principles, the Oracle of God, and do own the Person and Offices of Christ, thou wilt answer my Queries.* Now I let thee know both by word and writing, that I have learned and know which be they, as *Repentance from dead works*, and *Faith towards God*, and the *Doctrine of Baptisms, and the laying on of hands, &c.* and the *Person, Ordinances, and Offices of Christ* (as I have proved before) I own: therefore see that thou fail not the second time to answer my *Queries*. And as for the Dishes thou speakest of, I have left them behind me; I say, they are thy own for the most part (and not mine) which thou hast scattered up and down the World to feed the Devil with.

As first, *That the Scriptures are neither a Light, nor the Saints Rule, neither is it every ones duty to search them.* Two parts of this is thy own forged lye: but yet the Saints Rule, and the Son's Rule, is the Spirit that gave forth the Scriptures.

2. *That the Seed of the Woman is in every one; Else what should bruise the Serpents head? or what should destroy the works of the Devil? And, the seed is sown in stony ground, thorny ground, and high-way ground, and good ground: Go, learn what it means.*

3. *That the Body which worms eat, shall never rise again.* This is thy own forged lye: carry this Dish to the Table of Devils, from whence thou fetcht it.

4. *That all who are reconciled unto God, have a measure of that Seed, which was conceived in the Virgins womb by the holy Ghost.* Two parts of this is a lye, and thy own words: But all that are reconciled unto God, have Christ the Seed revealed in them.

5. *That the Soul is not a part of Man, nor created.* This is thy own Assertion, and not mine. The Soul is immortal, and came from God, and is preserved in the hand of the Lord.

6. *The Light in every one is a spiritual substance, and a measure of God; Christ that hath enlightned every man, is a spiritual substance; and that which convinceth of sin, is the Spirit of God; and God is a Spirit.*

7. *That the Talent which was lost, was that which Christ came to save.* This thou hast forged up in thy dark mind. But the Sheep that were lost, he came to save; and they that were hid in Prison-houses, he came to redeem; and they that were snared in holes, and were for a prey and for a spoil, these he came to save from the Spoiler. Go learn what it means.

8. *That the Clouds in which Christ is said to come, are in Man, and so are the Elements which are said to melt.* This thou must see thy self before thou see his appearing; for a Cloud covers him out of thy sight, and therefore thou art gazing and imagining abroad thou knowest not where.

9. *That we are justified by the sufferings of Christ in us; and that Christ as he is the Seed of the Woman doth suffer, and hath suffered from the foundation of the world.*

They that are justified, know him that hath suffered by them, and in them, and do believe his suffering at *Jerusalem*; and by his Life revealed and manifested in them, they are justified; and by his Righteousness which he hath revealed in them, and which he hath wrought for them, and by receiving of the Gift, Justification comes upon all that do believe. And is this such a strange Doctrine to thee, [*that Christ the Seed hath suffered in all ages by unbelievers*] and yet thou professs thy self a Minister of Christ? Was he not slain from the foundation of the world? did he not suffer after at *Jerusalem*? hath he not been slain since

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in *Sodom* and *Egypt*, and now suffers by thee who art an inhabitant in that City? A terrible day will come upon thee before thou knowest his Life revealed, or him to live in thee; and this thou shalt witness to be true in the Day of the Lord.

Answer my *Queries*, and do not evade as thou hast done, in forging thy own Imaginations, and then send them to me as my Assertions to prove. Thy things I return back to thee, thy Dishes, that thou mayest carry them back again, to the Table from whence thou hadst them; and be no more a servant to him whose work thou hast been doing, lest misery and perplexity be thy end.

Fra. Howgill.

Something by way of a LETTER, *from another hand, to the said* THOMAS JACKSON, *&c.*

FOrasmuch as the *Private Admonition* contained in the foregoing Letter, sent unto thee in writing by *F. H.* nor the *Publick Reproof* by *E. B.* in his printed Answer to a Manuscript of thine, sent in the year 1659, to a Member of the *Old Parliament*, then sitting; Nor yet the Word of the Lord, therein propheſying against thee, and them; which hath since in a measure been made good upon thee, and them; hath taken no good effect upon thee to beget a true Repentance in thee; But like *evil men and seducers*, thou *growest worse and worse, deceiving and being deceived*, still continuing in thy old course of backbiting, railing, and secret smiting the Innocent: And because the Judgment of God hath reached thee in some measure, according to the Word of the Lord by his Servant aforesaid, in his said Answer, even so as thou canst not now vent thy deviliſh Perſecution openly in a Pulpit; yet still, as I have heard, thou takest occasion, by creeping into houses and corners, when thou canst but get together *a company of silly women laden with sins, and led away with divers lusts*, then thou takest opportunity to vent thy old Lies and Blasphemies afresh against God, his Name, his Truth, his Tabernacle, and them that dwell in Heaven;

2 *Tim.* 3. 13.

2 *Tim.* 3. 6.

Rev. 13. 6.

Heaven; calling the Truths of God, *Popish Tenents*, and they that hold the same, *Hereticks*; when as it is *thou* thy self and *thy Presbyterian Brethren* that do hold such things, and not the innocent People of God called *Quakers*.

As witness;

1. Your denying the Doctrine of Christ and his Apostles, which they held forth, preached up, pressed after, and attained unto in this life, viz. *A freedom from sin*; *and Perfection*; As these Scriptures following do testifie and bear witness unto.

How shall we (saith the Apostle) *that are dead to sin, live any longer therein*, Rom. 6. 2. *knowing this, that our old man* [*is crucified*] *with him, that the body of sin might be destroyed, that henceforth we should not serve sin: for he that is dead* [*is freed from sin*] ver. 6, 7. *Being then made* [*free from sin*] *ye became the servants of Righteousness; for when ye were the servants of sin, ye were free from Righteousness: but now being made* [*free from sin*] *and become Servants to God, ye have your fruit unto Holiness, and the end everlasting life*, ver. 18, 20, 22. What can be more plain?

And then again, *He that committeth sin, is of the Devil; for the Devil sinneth from the beginning: For this purpose the Son of God was manifested, that he might destroy the works of the Devil. Whosoever is born of God* [*doth not commit sin*] *for his seed remaineth in him,* [*and he cannot sin*] *because he is born of God*, 1 Joh. 3. 8, 9.

And so for *Perfection*.

Be ye therefore [*Perfect*] saith Christ, *even as your Father which is in Heaven* [*is Perfect*] Mat. 5. 48.

We speak Wisdom among them that [*are Perfect*] saith the Apostle, 1 Cor. 2. 6.

And he gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors, and Teachers; (what to do? why mark) [*for the Perfecting of the Saints*] *for the Work of the Ministry; for the Edifying of the Body of Christ: till we all come in the Unity of the Faith, and of the Son of God, unto* [*a Perfect man*] *unto the measure of the stature of the fulness of Christ*, Ephes. 4. 11, 12, 13.

And this was the end of the Apostles preaching, to present [*every man Perfect in Christ Jesus*] Col. 1. 28.

And

And this is the end of all Scripture, even *that the Man of God* [*may be Perfect*] *thorowly furnished unto all good works*, 2 Tim. 3. 16, 17.

For the Law made Nothing [*Perfect*] *but the bringing in of a better hope did* (*viz.* Christ) *by the which we draw nigh unto God*, Heb. 7. 19. Heb 10. 1 Heb. 9. 9, 11.

For by one Offering he hath [*perfected for ever them that are sanctified*] Heb. 10. 14. What can be more plain?

And *ye are come unto Mount Zion, and unto the City of the living God, and the heavenly Jerusalem, and to an innumerable company of Angels; to the General Assembly and Church of the First-born, which are written in Heaven; and to GOD the Judge of all; and to the spirits of Just men* [*made Perfect*] Heb. 12. 22, 23.

But your denying of this Truth, sheweth you have made a league with Sin, Death and Hell: for as long as you live, you teach others to do so too, telling them they must not look to be free from corruption and sin while they live here. The Consequence of which Doctrine of yours must in the end bring in that *Popish Tenent of Purgatory*: For, if Perfection and freedom from sin, is not attainable unto in this life, as you say on the one hand; Nor no unclean person or thing can enter into Heaven the Kingdom of God in the life to come, as the Scriptures of Truth say on the other hand, *Eph.* 5. 5. *Rev.* 21. 27. Then tell me *when and where* must the *time and place* of cleansing be? must it not be in a *middle place*, and *a middle time? between Earth and Heaven, and between this life and the life to come*, and so equal to the Papists Purgatory? If this be not the Consequence of this your Doctrine, let the wise in heart judge.

Again witness;

2. Your maintaining the lawfulness of Swearing now under the Gospel, against the express words of Christ and his Apostles to the contrary, who saith, *But I say unto you* **Swear not at all*, (what * *Though the words* [Swear not at all] *be free enough from any exception, yet (in regard some of the corrupt sons of* Adam *say) this was meant in our communication only, that is, say they, in our ordinary discourse; But yet liberty is left thereby for Swearing before a Magistrate, being thereunto lawfully called. I say, the Apostle* James, *as one foreseeing these two Cavils or Exceptions, saith (to put the matter out of doubt)* neither by any other Oath, *and also leaves out the word* Communication; *so as there is no room left for any Exception at all.*

more

more full) *neither by Heaven, for it is Gods Throne; nor by the Earth, for it is his Footstool; neither by Jerusalem, for it is the City of the great King: Neither shalt thou swear by thy head, because thou canst not make one hair white or black: But let your communication, be yea, yea: nay, nay: For whatsoever is more then these, cometh of evil*, Mat. 5. 34, 35, 36, 37. And the Apostle *James* saith, *But above all things, swear not, neither by heaven, neither by the earth, neither by any other Oath; but let your yea, be yea; and your nay, nay; lest you fall into condemnation*, Jam. 5. 12. which is plain without all exception.

And whether is not that an Antichristian and *Popish Tenent*, to put constructions and meanings, upon plain places of Scripture, contrary to the mind of Christ and his Spirit which wrote them; which are so plain, that none that are simple-hearted, can oppose or evade.

Again witness;

3. Your former taking, and now pleading for, and justifying that *Popish* maintenance of Ministers by *Tythes*, which in its first Institution, in the time of the Law, when it was in full force, was appointed for the *Levite* (because he had *no part* nor *Inheritance* among his brethren; and therefore he was not to be forsaken nor forgotten) and for the *Stranger*, and the *Fatherless*, and the *Widow*, that they might eat and be satisfied, *Deut.* 14. 27, 28, 29. and so there was no lack among them. But you plead for it now under the *Gospel*, and that by the same Law, which Law Christ hath since *ended*, and also changed that *Priesthood*, and disanulled that *Commandment*, by which it was both *taken and given*, *Heb.* 7. And the Stranger, and the Fatherless, and the Widow, have little or no benefit by it at all from your hands, neither are our streets free from Beggers; and besides, they are taken by you, who have great Inheritances in the Land, and yearly Revenues besides.

Again, in the first Institution of *Tythes*, they were all to be brought into *one Treasury*, into the *House of God*, *year by year*, for the ends aforesaid, *Neh.* 10. but you carry it into your *own Barns and Houses*, and there use it for your *own* ends (if not to abuse it, and spend it upon your lusts.)

Again, then the *Levites*, (whose right the *Tythes* then were) they

they were to *offer up a Tenth part of all the Tythes, for a heave Offering unto the Lord*, but you do not do ſo.

Again, they *were not to eat the Tythes by themſelves, in their own houſes, or within their own gates, but with the Strangers, and Fatherleſs and Widows, in the houſe, and in the place the Lord had choſen*, *Deut.* 12. 17, 18. But you do carry it into your *own barns*, and do *eat* it within *your own gates*, and do ſhut out the *Strangers, and the Fatherleſs, and the Widows*, ſo that they have *no part nor portion* in this matter with you.

And thus it was in the time of the Law among the *Jewes*, about *Tythes*, when it was *in force*; which though you will take as by virtue of that Law, yet you will not practiſe in *all things*, no nor in any thing according to that Law, except in the very taking of them.

But now under the Goſpel, ſince Chriſt, (as I ſaid before) hath put an end to that *Prieſthood*, and changed the *Law*, and diſanulled the *Commandment* thereof; we do not find, that ever Chriſt *Commanded Tythes* to be payd, or ever appointed any ſet maintenance for his *Miniſters* to receive, which he ſends forth to preach the Goſpel: Neither was any ſuch practice uſed in the Primitive times; but Chriſt ſent them forth, *without gold, without ſilver, and without braſs in their purſes, and without a Scrip for their Journey*, &c. *Mat.* 10. 9, 10. And they had as hard a hearted people to deal with then, as any are now; for who more hard-hearted then *Jews?* (and therefore it is become a by-word amongſt us to ſay, *as cruel and as hard-hearted as a Jew*) and yet they lacked nothing, *Luk.* 22. 35.

And *Paul*, who was an Apoſtle, *not of men, neither by man, but by Jeſus Chriſt*, &c. *Gal.* 1. 1. ſaith, (whom all men are to follow, as he followed Chriſt) *he behaved not himſelf diſorderly, neither did he eat any mans bread for nought: but wrought with labour, and travelled night and day*, (*with our hands*, 1 Cor. 4. 12.) *that we might not be chargeable to any of you*, 2 Theſ. 3. 7, 8, 9. And is not then the matter of *Tythes*, now under the Goſpel, a *Popiſh* Intruſion, which you ſtand up to maintain for your Bellies ſake?

Again witneſs;

4. Your calling the *Popiſh Maſs-Houſes*, built of material wood

wood and ſtone, *Churches*: when as the Church of Chriſt is in God, 2 *Theſ.* 1. 1. and is built up of living ſtones, fitly joyned together by him; whereof he himſelf is the chief Corner Stone, elect and pretious, 1 *Pet.* 2, 4, 5, 6.

Again witneſs;

5. Your late *fleeing* from your Flocks, when you ſaw the Wolf coming, leaving them to be ſcattered and catcht by the Wolf in the time of their greateſt danger; which proves you to be hireling Prieſts and Idol Shepherds, and not true Shepherds, whoſe own the ſheep are not; for then would you care for the ſheep, and lay down your lives for the ſheep, and for the Truth, the Paſture of the ſheep; and ſo make good the words of Chriſt againſt you, who ſaith, *The good ſhepherd giveth his Life for the ſheep, but he that is a hireling, and not the ſhepherd, whoſe own the ſheep are not; ſeeth the Wolf coming, and leaveth the ſheep, and fleeth: and the wolf catcheth them, and ſcattreth the ſheep; the hireling fleeth, becauſe he is a hireling, and careth not for the ſheep*, Joh. 10. 11, 12, 13.

Yea, and that which is *worſe*; thou *Tho. Jackſon* more eſpecially, haſt not onely, contrary to thy duty, left thy flock, and left off preaching the Goſpel, for fear of Perſecution; and ſo thereby brought thy ſelf under the woe the Apoſtle pronounces, 1 *Cor.* 9. 16. who ſaith there, that *a neceſſity is laid upon me, yea* woe *is unto me, if I preach not the Goſpel*; but alſo haſt, with ſome others, moſt treacherouſly betraied your ſimple ignorant flocks into the very hands and mouthes of the Wolves; by perſwading them, (poor ſilly ſheep, whoſe Faiths are too much pin'd upon your ſleeves) to go to the publick, to the high places, there to hear the *Service Book*, *&c.* and thoſe that Preach there in all the Whores Robes, rather than not go to the publick at all (which ſome have done to the wounding of their Conſciences) and all this leſt peradventure, (as you fear) they your Proſelytes when they have uſed themſelves to a ſeparation from the publick, may hereafter ſeparate alſo from you, when the day of your Reſtauration ſhall come, which you daily hope for; or otherwiſe, it is to be feared, that if you had not many of you taken the Covenant, you would have ſtooped to and crouched under all the relicks of *Popery* that are now publickly in uſe, rather then to have

quit

quit your Livings, which now you cannot some of you, (though too many of your brethren have) and all because if you should, your more discerning hearers would easily discern your Perjury, and so decline you for ever.

And now hast not thou hereby betrayed the souls of the Ignorant, and sold them for bread; and made merchandise of them for a pair of shoes, and will they not be required one day at thy hands? Consider and repent, if it be possible, before it be too late. *Amos 2. 6. & 8. 6.*

But oh! you simple-hearted People who have been long hearers of these men, and a long time learning, and not yet come to the knowledge of the Truth; why are ye so blind? and see not that these be the men, most of them, that the Apostle speaks of, *that have but a Form of godliness, but deny the Power, from whom* you are warned and commanded *to turn away* from, 2 *Tim.* 3. 5, 6, 7.

Wherefore, *Come forth from among them and be ye separate saith the Lord, and touch no unclean thing, and I will recieve you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty,* 2 Cor. 6. 17, 18.

Turn your hearts and minds inward, and look within, *For the Grace of God which brings Salvation, hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world,* Tit. 2. 11. Therefore look not for it without you, but look for it *within*; your outward Teachers are taken away, and removed into corners, that you may look *within* for a Teacher that cannot be removed into a corner; And the *Word of God is within*; and the true Teacher which can teach you all things, *is within*; and the *Kingdom of God is within you*; and Christ the King of that Kingdom *is within you too, except ye be reprobates*; and the Temple of God is also *within*; therefore have no fellowship with the works or workers of darkness, neither without nor within; *for what agreement hath the Temple of God with Idols?* For *ye are the Temple of the living God*, as God hath said, *I will dwell in them and walk in them, and will be their God, and they shall be my People,* 2 Cor. 6. 16. Therefore *hear the Call of the Lord*, for it may be the last time that some of you may hear it, who *Calls* out of *Babylon*; *Come out of her*

Read diligently and mark these places: *Isa.* 30. 20, 21. *Joh.* 2. 20, 27. *Luk.* 17. 20, 21. 2 *Cor.* 13. 5. 2 *Cor.* 6. 16. *Act.* 3. 22, 23. *Rom.* 10. 6, 7, 8.

her my People, ſaith the Lord, *that ye be not partakers of her ſins, and that ye receive not of her plagues; for her ſins have reached up to heaven, and God hath remembred her iniquities*, Rev. 18. 4, 5. But to return.

Again witneſs;

6. Your *Popiſh Ordination* to the Miniſtry, which is *of man, and by man*, and derived either from the *Pope*, to the *Biſhop*, and from the *Biſhop* to the *Presbyter*, and ſo from the *Presbyter* to *You*, or from a Congregation of men, in an Univerſity or otherwiſe; and ſo ſtill of Man and not of God, nor ſeparate by the Spirit, unleſs by ſuch a ſpirit as can be bought for mony, at the Univerſity or elſwhere, by being ſometime a Student in Arts, Tongues, and Languages, Humane and Natural Sciences; (the Seat of the Whore, *Rev.* 17. 16.) and for this are you reckoned by men, and do account of your ſelves, to be ſet apart for the Miniſtry, and to be ſuperiour to others, thereby to lord it over God's Heritage; to be ſet in the uppermoſt ſeat in the Synagogues, and at Feaſts, and to be greeted in the Market-place, and called of men Maſter, and (Maſter of Arts) contrary to the Scriptures; although you muſt for all this, ſtudy hard for a Sermon, and having compiled one, you muſt either con it without Book, and ſo put it to Sale, by repeating it over again, or read it within Book, to make money of it, yea ſometimes you ſell them two or three times over; and after this manner do you divine for money and preach for hire (and own the Name of *Divines*) and ſay, *Thus ſaith the Lord*, when the Lord hath neither ſpoken to you, nor ſent you. Therefore read your Portion in *Ezek.* 13. to the end.

Luk. 20. 46, 47. *Luk.* 11. 43. *Mat.* 23. 6, 7, 8, 9, 10. *Mich.* 3. 11 *Ezek.* 13. 2, 3, 4, 5, 6, 7, &c.

Now are not theſe your Tenents, *Popiſh Tenents* indeed? and theſe your Practices, *Popiſh Practices* indeed, which are practiſed by you? Well, I ſhall leave it to the Judgement of all thoſe that are but a little enlightened in their Conſciences, with Chriſt the true Light, *which lighteth every man that cometh into the world*, to determine.

Joh. 1. 9.

And now, Doſt not thou ſhew thy ſelf a true Son of the Church of *Rome* in this matter? who whore-like, cryeſt out whore firſt, and a right Merchant of *Babylon*, in crying out Error, Hereſie, and Blaſphemy; Hereticks, and Schiſmaticks, *Popiſh Tenents*, and Sedu-

Seducers! when thou thy ſelf art found in the ſelf ſame thing. Well, read thy ſtate in the Second *Chapter* to the *Romans:* Read the whole *Chapter* with a ſpirit of meekneſs and patience; and if it were poſſible I would (or rather the Lord by me) perſwade thee to Repentance, before it be too late; For *the Lord is come, and coming* (according to the Propheſie of *Enoch*) *in ten thouſand of his Saints, to render judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodlily committed; and of all their hard ſpeeches which ungodly ſinners have ſpoken againſt them,* Jude 14, 15. Read the whole Epiſtle with a ſenſible heart, and weeping eyes, in fear and trembling; and remember and call to mind all thy rayling, lying, ſlandring, backbiting, and malitious reproaches thou haſt caſt upon all perſwaſions differing from thee, in ſecret and in the dark. Remember what thou haſt ſaid againſt, and how vilely thou haſt reproached the Author of that Book, called, *The Retired Man's Meditations,* as alſo the *Baptiſts,* and *our Friends.* Now thou wilt not, nor canſt not Preach in Publick, conſider what thou art doing in Private: The Lord ſeeth thee, and a Book of Remembrance is taken of it, and ſhortly thou muſt come to account, and what a ſad reckoning wilt thou make, and an account give to him that hath ſaid, *The reproaches of them that reproached thee, are fallen upon me,* Pſal. 69. 9. Rom. 15. 3. And, *In all their afflictions he is afflicted,* Iſa. 63. 8, 9. And, *In as much as ye have done it unto one of the leaſt of theſe, my brethren, ye have done it unto me,* Mat. 25. 40. And, *Whoſoever toucheth them, toucheth the apple of his eye.* Therefore repent betimes, elſe horror and terror, tribulation and anguiſh will fall upon thee, and torment thee without end.

And know alſo, that that which *Edw. B.* did write unto thee from the Lord, in the Year 1659. (when part of the *Long Parliament* was ſitting) in his Anſwer to thy Manuſcript, is Truth ſtill, and thou, if not ſeared, mayeſt both ſee it, and feel it made good, upon thy ſelf and others at this day, and the reſt haſtens apace to be fulfilled. A taſte of which, by reciting ſome of the Paſſages in that Book, to put thee a little in remembrance thereof, thou wilt find at the end hereof.

Now I ſay, for theſe Reaſons aforeſaid, it is judged meet to Print that Letter foregoing, which was ſent to thee in Writing

ſo long ago; for the making thy folly more manifeſt, and if it might be that thou mayeſt bethink thy ſelf, and that thy poor deluded Proſelytes may ſee, if it may be, what a deceiver thou art; who continueſt ſtill to whiſper thy lyes and envy about, and ſeekeſt darkneſs for thy cover, as being aſhamed of the Light, and all becauſe thy caſe is naught, and thy deeds be evil; whereas he that doth right, ſeeks no corners: *For every one that doth evil, hateth the light; neither cometh to the light, leſt his deeds ſhould be reproved: but he that doth truth, cometh to the light; that his deeds may be made manifeſt, that they are wrought in God*, Joh. 3. 19, 20, 21.

From an utter Enemy to all manner of Perſecution for Conſcience ſake, but a real Lover of thy Soul, *J. S.*

The 12*th. Month*, 1662.

Some Paſſages of E. B. *his Book, in Anſwer unto* Tho. Jackſon's *Paper, written to all the remaining part of the* Old Parliament, *then ſitting; as well as to the ſaid* T. J. *in* 1659.

Which in a great meaſure is fulfilled already, and the reſt is haſtning, to be fulfilled in due time: Which may ſerve alſo for a Warning to this preſent Generation.

THomas Jackſon, in the Concluſion of his Paper written to *W. C.* Member of that remaining part of the *Old Parliament* aforeſaid, ſaith thus, *Worthy Sir, It will be your honour to ſtand in the Gap, to ſtop the violence of this helliſh Torrent* (meaning thoſe Tenents he falſly chargeth upon the Innocent harmleſs People of God, called *Quakers*) *that is ſo high, that it ſounds from* Dan *to* Beerſheba, *and threatens Judgement to our* Iſrael, *&c.*

To which *E. B.* Anſwers thus, *Page* 16. and *Part of the* 17.

Anſw. Here is the concluſon of thy matter, which is the ſum of it; A running to the Powers of the Earth for help. What, have

have you Miniſters loſt the Lord to be your ſtrength, that you muſt fly for help to Men, to defend you from the Spirit of God in his People? Muſt they make Laws to eſtabliſh you, and ſet you up; is not this the Whore that rode upon the Beaſt, and that the Beaſt carries? Is not here a deſcription of her, out of the mouth of this Author? Is he crying to you to Perſecute the Innocent? It is true, the Seed of God is riſen, the Elect Seed, that is able to make War againſt the Beaſt, and againſt the falſe Prophets, even with the Word of the Lord, and is he offended that Truth is riſen ſo high? And would he have ſome Fire and * Faggots again in *Smithfield*? and ſome Perſecution and Baniſhment, acted upon the People of God? Is this the ſtanding in the Gap, and ſtopping Violence, or would ye have it done this way? Yea, Judgements indeed are threatned to your Generation; for if God will not deſtroy you ſoon enough, you will deſtroy your own ſelves; and *Your own Iniquity will be upon you, and the wickedneſs of the wicked ſhall ſlay him.*

* *Mark, is he not the ſame man ſtill? though he be a Sufferer under a preſence of Conſcience, yet his Principle nor Nature is not changed to this day.*

☞ mark.

But my Counſel is not only to that particular Member, but to the whole Body of them, that they be wiſe and take heed what they do; for the Eye of the Lord is over you, and his Hand can daſh you in pieces; and if you be Oppreſſors of the poor People of God, and will not relieve the Opreſſed, the Innocent, and break the bonds of Oppreſſion, the Lord will break you in pieces; for this is the Rock that hath broken all before you, [*Perſecuting People for Conſcience ſake*] and if you go on in this way, your Deſtruction ſhall be the moſt lamentable of any that was ever yet before you: Do you not yet ſee the wickedneſs of this Generation? will you yet contend for them? Surely you might learn wiſdom even by their folly; And if you do not ſhut your eyes, there needs no more diſcovery than their own preſent wayes and works.

Mark, is not this made good to the full at this day?

☞

Yea ſurely, a Prophet of the Lord hath been among you.

Wherefore conſider the Day of God's Viſitation is upon you, make good uſe of your time, leſt the Lord break you down, and never build you up; and let the Spirit of the Lord have its Liberty, and limit it not, for if you do, you ſhall never proſper, nor *Mark.*

nor never be made a bleſſing unto the People under your charge.

☞ *Remember you are warned by a lover of your Souls.*

And Page 17, 18, 19, 20. *E. B.* ſaith,

And this I ſay unto you in the Name of the Lord, that whilſt that Intereſt (of this falſe Prieſthood I mean) is ſo much favoured and defended, you can never proſper, nor the Nations be ever happy under you; for it is one of the greateſt oppreſſions this day in the Nation, the maintaining and upholding of this Miniſtry by *Tythes* and other unrighteous wages; and the very Land groans under the oppreſſion of this Church and Miniſtry, which lieth as a heavy Burden upon both Perſons and Eſtates, and Conſciences of many good People, even of your deareſt Friends; And though the Lord doth manifeſtly (even from Heaven) ſhew ſignal Tokens of his Diſpleaſure againſt them; And the Servants of the Lord they alſo ceaſe not to warn you concerning them; and their own doings are ſufficient Teſtimony of the Malice of their Hearts againſt you, and all good men in the Nation; yet nevertheleſs ſome of you ſeem to ſhut your eyes, as if you would ſee no evil in them, and are crying up your godly Miniſters; and ſome of you deſpiſing the man (as not worthy to live) that doth but ſpeak againſt them: And thus are you blinded, and perceive not where the cauſe lies of your interruption to bring forth Righteouſneſs. I ſay, it is the favouring of that Intereſt which ſtops the Iſſues of good things; and while you oppreſs peoples Perſons, and Eſtates, and Conſciences, to uphold this Miniſtry and Prieſthood aforeſaid, the Lord ſhall never proſper you, nor make the Nations happy under your Charges. And this you ſhall witneſs eternally.

☞

Therefore, clear your ſelves; do not any longer drink the Whores Cup, neither be ye Carriers of her, to execute her wickedneſs upon the Bodies and Conſciences of People; for it is written, *the Beaſt hath carried the Whore*, and we ſee it hath been thus, as *John* ſaw it was to come to paſs; and ſo clear your ſelves from her Tyrannies and Oppreſſions, and leave this falſe Church and Miniſtry to themſelves; and if God will not uphold them by his Power, why ſhould you do it? If theſe Prieſts have not yet planted Vineyards that will yeeld them fruit,

fruit, and if their Flock will not yeeld them milk freely, why ſhould you unjuſtly impoſe upon Peoples Conſciences, and compel Tythes and Money from them, for the maintenance of theſe men? ye ought not to do it; for while ye compel and force People by Violence, contrary to good Conſcience, to maintain and uphold this Miniſtry, and Church, and Worſhip, you do but cauſe People to drink the Whores Cup, and you are but them which carry the Whore, *viz.* the falſe Church. And this is plain-dealing, to tell you the Truth, whether ye will reject it or receive it: wherefore caſt them off, and let them not lurk under your wings, &c. They will cry out *Hereſie* and *Error* of others, that themſelves may ſeem clear, while as the ſame lodgeth in their own hearts; wherefore, I ſay, do not make a falſe Peace with them, neither do ye flatter with treacherous minds, &c.

Mark.

I ſay unto you, Better were it for you to lay theſe men aſide, and their Flatteries and feigned prayers, and to ſave your ſelves from their Flattery, than to periſh with them. And one of theſe will come to paſs; for it's decreed of the Lord, if you uphold them, and oppreſs peoples Perſons and Eſtates, and Conſciences on their behalf, and in their evil cauſe, for Tythes and Wages to them; ye ſhall fall with them, and none ſhall be able to deliver, neither you nor them, &c.

Was not this truly propheſied?

Wherefore, Take heed unto your ſelves, and be wiſe, and learn, and do us Juſtice; or elſe God will do us Juſtice upon you; if you will not take off our Burdens, and eaſe our Oppreſſions, the Lord will eaſe us of you, and the Earth ſhall not be oppreſſed with you: And if ye will uphold this Prieſthood againſt Equity and good Conſcience, the Lord will free good Conſciences both from you and them. *And this is the Word of the Lord God unto you.*

Mark.

☞ The Open Enemy hath not prevailed againſt you, but the *ſecret hand* of the Lord will not miſs you.

Let this Generation beware; for there is no reſiſting the Hand of the Lord.

THE END.